Basic Qigong Practice Guide

Master Hu Xuezhi

Table of Contents

Title
Introduction
Qigong Course: Postures, Exercises, and Meditation
    1. The Way of the True Heart
    2. Nine Steps of Disciplining the Heart
    3. Why Could I Not Know?
    4. Eight Steps of Silk Brocade Practice
    5. Silent Sitting Practice
    6. Motion Postures & Sequence
    7. Something for Attention
    8. Heart-Mind Fasting Meditation
Taoist Stretching Practice Collection
Qigong Practice: Zhi Wu Internal Style Gong
    Movements 1-11
    Movements 12-22
    Movements 23-33
    Movements 34-44
    Movements 45-55
    Movements 56-66

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By Master Hu Xuezhi

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Introduction

The word Qigong (Chi Kung) is made up of two Chinese words. Qi is pronounced chee and is usually translated to mean the life force or vital-energy that flows through all things in the universe. The second word, Gong, pronounced gung, means accomplishment, or skill that is cultivated through steady practice. Together, Qigong (Chi Kung) means cultivating energy, it is a system practiced for health maintenance, healing and increasing vitality.

Qigong practices can be classified as martial, medical, or spiritual. All styles have three things in common: they all involve a posture, (whether moving or stationary), breathing techniques, and mental focus. Some practices increase the Qi; others circulate it, use it to cleanse and heal the body, store it, or emit Qi to help heal others. Practices vary from the soft internal styles such as

Tai Chi; to the external, vigorous styles such as Kung Fu. However, the slow gentle movements of most Qigong forms can be easily adapted, even for the physically challenged and can be practiced by all age groups.

Qigong Course: Postures, Exercises, and Meditation

1. The Way of the True Heart

The Tao that can be spoken of is not the eternal Tao;
The name that can be named is not the eternal name.
The nameless is the origin of Heaven and Earth;
The named is the root of all things.
Therefore, the subtleties of the Tao can be experienced by being free from passions and desires.
The things existing in the world of duality can be well known by possessing passions and desires.
The two above-mentioned have the same source but are given different names.
The ability of transformation between the two is a most mysterious thing, or the door of all mysteries.
– Lao-Tzu.

Tao, which is also called Infinite Nirvana by Shakyamuni Buddha and Infinite Emptiness by Confucius, is so vast that it has no limits to confine it. At the same time, Tao is so minute that there is no interior to fill it.

It extends itself far away beyond the limits of the universe and existed long before the beginning of time.

Tao is capable of exhausting infinitude and dates back to the time when there was no beginning whatever and there was no time. Tao was something naturally formed as infinite achromatic chaos, long before the creation of Heaven and Earth. Infinitely still and infinitely comprehensive, it has remained unchanged and independent ever since, functioning within all things in a thoroughly perfect manner without any lapse or error.

Tao gives birth to all universal things and also is contained within all universal things.

The Tao that is contained within is called the Golden Mean or Te in Chinese, and actually serves a function much like the source of spring water or the root of a tree.

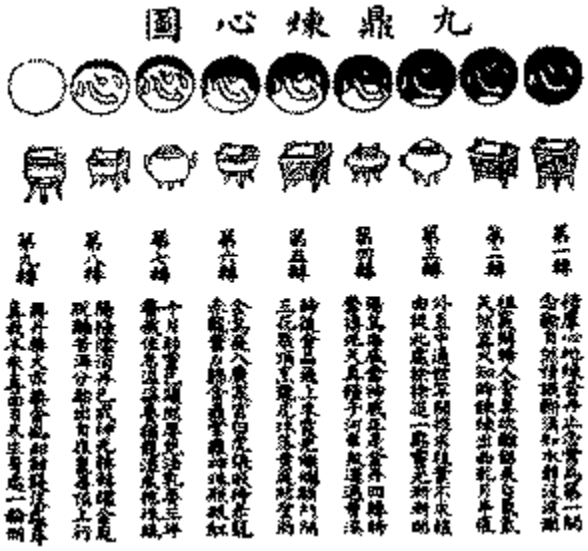
Without this root source, the spring water will run dry and the tree will become withered. Such a Golden Mean or Te is also called Primeval Nature or the True Heart. A state that exists when the desires and passions such as happiness, anger, sorrow, joy, and fear, have not yet come into being; a state of completeness, perfect balance and stillness.

How many hearts are living in my own heart? One idea arises after another dies out. My ego exists as one among the endless hearts of all, which lodge in my own heart. So, to discipline my heart is the same as to discipline my endless hearts.

The gradual process begins when I first set up to gain my own Te, and then gain others' Te, till at last gaining the Te of all the

myriad things of the Universe.

When my Te is everywhere throughout the nameless realm, I grow up; gaining the same body with Tao.



2. Nine Steps of Disciplining the Heart

There has long been a tale telling of a Buddhist who, once upon a time, summed up his experiences through long-time silent exercise, saying, “My form is like a tree trunk, my heart is as clean as a bright mirror. I have been dusting my heart every now and then, lest it should incur even one slight stain.”

Upon this, Liu Chu, a great saint, at once pointed to the depth of the truth, saying, “Originally, there existed no tree, nor a clean, bright mirror. When there is nothing at all, how can dust alight?”

An analogy can be applicable to explaining the relation between Heart and Congenital Nature. The heart works as like earth, while our nature the emperor. Or in other words, our heart serves

as like a vast territory while our nature the king holding reins over it.

Congenital Nature takes residence in the Heart, and depends upon the Heart for existence. No Heart no Congenital Nature.

Disciplining the Heart means getting rid of all desires and passions – so as to make a clean sweep of the heart, and to restore the True Heart – pure, virginal and free from any contamination by desires and passions.

Heart, like a brand-new mirror stationed in one place, is gradually dimmed by dust as time passes away, no matter how polished it originally was.

At the beginning, the heart had its own nature of quietude and emptiness.When material desires aggressively intrude themselves upon the pure region, this nature begins to be smashed into smithereens, and later leaves almost nothing recognizable to mark its attribute.

This circumstance is just like that of a stream: during its winding and struggling course wind begins to billow it, mud and sand tumble about to mingle with it; no matter how clear and pure its source is, it become sullied.

Water has its nature of stillness, but it begins to be involved in motion, for wind is blowing and sweeping constantly across its surface. Originally, water is as clear as a crystal, but it becomes muddy, since earth and sand keep tumbling into it. Discharging waves the water naturally will become still and motionless; depositing the earth and sand on the bottom, the water is sure to

resume its nature of lucidity.

Lucidity is the Noumenon of water, while stillness its Congenital Nature.

So it is also with the heart.

Many practitioners engaged in the pursuit of Tao often mistake the Acquired Wisdom (with Yin Congenital Mind-Will at its root) for noumenon. As a result, the foundation of Tao will be laid in bias and all efforts made are in vain, even though later they follow the course of Cultivating Nature and Disciplining Heart resolutely.

A minute mistake is capable of causing utter failure.

Never one idea arising in the Lower Elixir Field promises a good beginning for successful pursuit of Tao.

You may think that the heart, once becoming so lifeless, will be no different in comparison with inanimate ashes and stone. But, in reality, in no circumstances does it go on in this way, owing to the fact that sudden inspiration as well as divinity – coming from nowhere and which cannot be courted on purpose – will come on the scene when the heart gives up all acquired wisdom and knowledge – resting in stillness.

We must commit to our memory what consequences will arise from the heart going blank with nothing to be its owner. Like ruffians and ramps stealing to lodge in an ownerless house, the evil becomes the arbiter of the heart, and then ideas and thoughts of all sorts will become more and more frantic. This is due to

ignorance of what the True Heart is and to going after the far-away at the expense of the near-at-hand. Thus, some practitioners deviate from the proper course and come into various disorders. So we must perform discreetly lest there should be a thing taken place akin to that of a starving beggar sitting by a food basket and a man floating above the water dying of thirst.

Assuming True Heart in constancy is the proper way you should always take in pursuit of Tao.

Chuang-Tzu once said, ‘Once even the least attention is paid upon one thing, your Heart will, all at once, be thoroughly bound up by itself. That nothing but the lifeless Mind-Will exists in the stillness and emptiness of the Heart which seems so commodious that it has no boundary, and seems so minute that it has no interior, is always the proper state in which the True Heart should be.

The emptiness of the valleys and the unlimited solitude prevailing among mountain ranges are conducive to the emergence of the True Heart.

When you catch sight of the clear spring water flowing upon smooth rocks, steep cliffs, upon which some resolute pine trees are growing forth, your heart will naturally begin to commune with nature and with those forlorn and remote regions seldom visited by humankind.

How miraculously Tao has been constantly creating all things! Yet few men know it is Congenital Mind-Will that keeps playing an indispensable role in “livening them up”. Where it came from

you could not know! Where it is going, you could not divine. Its actual speed is immeasurable, for it is beyond the range of time and space which only exist in the region of existence. It comes in and goes out with no movement whatever, and you couldn't portray it with anything concrete. It is impossible to explore its origin as well as its ending, for Congenital Mind-Will is immortal. It is said by the ancients - All things are destined to perish once they have been given birth to. Congenital Mind-Will, however, has neither birth nor death.

When birth and death, which Tao inflicts upon existence, have been thoroughly liberated, all things will at once possess one body in common with Tao. So more time spent on perusing the book, *The Origin of the Congenital Mind-Will*, more chances you will stand to ensure you gain the knowledge of how Vita-Vapor accumulates to produce Congenital Mind-Will, and how to restore the Congenital Mind-Will by the way of amassing Yang Vita-Vapor.

That to cleanse of the heart and let mind-will remain sincere and innocent is a starting point of the long way of pursuit of Tao. Hence you must, at first, get rid of all aspirations, motives or fancies or other that are popular in the profane world. All people have the chance to become the almighty Buddha. But the only difference lies in that the former gets lost always while the latter is awake constantly.

The Congenital Nature is the Almighty Law holding the reins of Heaven and Earth. Stillness has a nature to harmonize and commune with all things while motion has a nature to response.

Bear in mind that to cheat the True Heart is equal to cheat

Heaven!

Being without fault and full with gratitude, you can peacefully and composedly face the True Heart. To learn how to be a qualified practitioner engaged in pursuit of Tao, you must know how to discipline the False Heart.

Carefully and attentively I cultivate my True Heart following the example of Earth. Whole-heartedly and devotedly I nurture my Congenital Nature following the example of Heaven. I make unremitting efforts to make my Congenital Nature commune with Tao---to be always in response to the motion of Heaven, while to be constantly in response to the stillness of Earth.

When engaged in the practice of these postures, one should settle the mind-will in the lower elixir field – located in the empty space 3.8 cm below the middle place between the kidney and navel – a sphere of around 3.8 cm –

The Lower Tantien – The Elixir Field.

Let the internal vision gaze upon that place.

Yes, you will behold darkness in the beginning.

Then slowly think that this darkness begins to expand in all directions. Then your own body slowly disappears in the darkness, your house disappears in the darkness, the town you are living in disappears in the darkness.

Your country disappears in the expanded darkness.

The darkness has expanded so large that the earth disappears in the darkness; the universe disappears in the darkness. Then all things disappear.

I could see nothing, I could hear nothing,

I could think of nothing.

I again return to the time before my birth.

Where I am I could not know.

Where is my body I could not know.

Where is my house I could not know.

3. Why Could I Not Know?

Because when I again return to the time before my birth I could not have the capacity to see, to think, to imagine, or to do anything.

One practitioner said he often hears the sounds made by the birds outside the window. I told him “Do you think you can hear the birds’ singing when you are in the time before your birth or after your death?” He replied, “No.” then I said, “Now you know how to let your heart be still.”

Yes, sometime stray thoughts may intrude upon my heart.

Then I will slightly think of the meaning of –”emptiness, all

disappear, nonexistence."

Then I again return to the time before my birth.

I am a dead man still alive.

Retracing my footsteps back to the very beginning.

Preparatory Work before General Silent Sitting Practice

4. Eight Steps of Silk Brocade Practice: Sitting Posture Version

This school of practice has a very long history in China and once played an important role for Chinese health and mental well-being. It is generally used for doing preparatory work for Taoist Silent Sitting Practice.

Yet, if practitioner can have the proper mind will maneuvering approach, it can help practitioner gain much more than they could expect.

This practice can combine with any schools of qigong except the imagining methods should change.

When I practice these postures, one should settle the mind-will in the lower elixir field – located in the empty space 3.8 cm below the middle place between the kidney and navel – a sphere of

around 3.8 cm.

To constantly settle mind-will in the lower elixir field is the most important measure for the novice; also the most useful method for the common people who for this or that reason only aim at promoting their physical well-being, preserving the good stamina and keeping the heart peaceful and open.

Preparation

Sit cross legged, slightly close two eyes, hands one on top of the other with thumbs touching, slowly purge of all stray ideas within the heart, position spine upright, and settle mind-will in lower Dantien area. Relax all parts of the body, let the tongue rise up to touch the hard palate, with teeth lightly touching.

Step 1

Catch hold of the feet with two hands (see figure above). Then bow the upper body forward and backward slowly, stretching back and forth out over the feet - 16 or more times.

Step 2

Catch hold of the feet with two hands and slowly massage the acu-point YongChuan – Bubbling Spring Point – K-1 – located on the area of the ball of the foot - with the thumbs in a clockwise & counterclockwise fashion 36 or more times – you may move the feet in closer to the body to aid in ease while massaging.

Step 3

Position two forearms as the figure shows, clench two hands into a loose fist. With the central point of the shoulder (on the spine) as the fixed point and turn the shoulder, upper arm and forearms clockwise and then counterclockwise as like turning a hoisting tackle or a bicycle peddle. 36 or more times.

Step 4

With arms akimbo (palms resting on the hips, elbows out to the two sides) , slowly turn the head, neck and upper body to the right to watch /gaze right, then turn left to watch /gaze left, keeping spine upright and moving with a slow, gentle rhythm. 24 or more times.

Step 5

Put two hands behind and let two palms cover the kidney area, right palm right side, left palm left side. After a little while, use all finger tips to rub the kidney area up and down till you feel hot with kidney area. Rest a while and rub again. 36 times or more.

Step 6

Stretch two legs forward – or keep legs in crossed leg position - cross the fingers of the two hands – placing them on the crown of the head - then turn palms upward, then push two hand upward slowly and use force, slightly imagine pushing heavy

things upward. Then slowly lower two hands and let two palms cover the head from above. Repeat the process 18 times or more.

Step 7

Let the hands rest in the lap, sitting quietly, then let two lines of teeth strike against each other 36 times – or more, feel how the vibration spread around and through the entire body - relaxing all parts of the body.

Step 8

Relax every parts of the body. Place palm of hands over the ears – and press slightly into the ears – then straighten all fingers and let them knock the back side of the head vigorously 48 times or more. Then resume the former position with hands clasped together resting in the lap.

5. Silent Sitting Practice

After finishing Step 8, enter the silent state and sit cross legged, slightly close two eyes, hands one on top of the other, thumbs touching – much like the statue one views of Buddha – slowly purge of all stray ideas within the heart, position spine upright, and settle mind-will in lower Dantien area. Relax all parts of the body, let tongue rise up to touch the hard palate, with teeth lightly touching – preparing for the silent sitting exercise. Let virtue begin to grow within, releasing all negative qualities and relaxing the body.

6. Motion Postures & Sequence

This is the Motionless Posture (posture 1).
It signals the beginning of the Qigong practice.

The first posture for the Silent Sitting Practice, you should perform ten to fifteen minutes – or more. In the first posture, you hold your hand together before the lower abdomen in your lap (two palms facing upward, right on top, left on bottom, thumbs touching), much like the many statues of Buddha.

- The tongue touches the upper palate, back straight, and crown stretching up to heaven.
- Mind intention focuses on the lower elixir field.
- Sit in the half lotus posture, or legs crossed, or in a chair with back straight and feet on the ground.
- Please put cushions and a quilt under the hip and legs to be comfortable when sitting on the floor – there is no need to hurt or strain the body.

This is the Motionless Posture (posture 1):

Then slowly raise your two arms to the place before your chest palms facing up in a level manner, fingers facing each other (posture 2):

The time for each posture you may change. You have the freedom to decide how much time each posture should use.

- Relax every part of the body.
- Breathe naturally; do not be concerned about the breath.
- Let the natural virtue rise forth internally and blossom like a beautiful lotus flower.
- Let the heart be pure.
- Rest in Tranquility, Clarity and Stillness.
- The first two postures belong to the preparation postures.

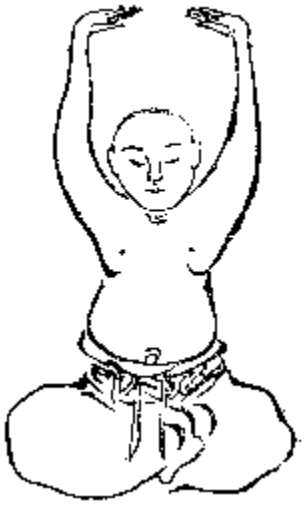
Then slowly push forward your two arms in a level manner, palms facing forward, fingers up. This posture is called ‘Push Open the door’ (posture 3):

And keep this posture for the time till you could not bear – your arms will quiver later and become sore. Then slowly draw back your two arms, which is the second posture repeated again (posture 2).

Keep this posture for about ten minutes. Then stretch out two arms to the two sides of the body, palms facing up, fingers stretched out (posture 5).

Yet you can use this posture in combination with posture 3 and posture 4 -- both motion postures. And it is your choice to choose any one of them – posture 3, posture 4, and posture 5). Then keep this posture for the time till you could not bear – 10 minutes. Your arms will quiver.

Stretching the arms up to the heavens with the palms facing the sky and the fingers pointing toward each other consists of posture 4:



Then draw back your two arms, (the second posture) and keep this posture five to ten minutes.

Then slowly place your two arms to the place before your chest palms facing up in a level manner, fingers facing each other (posture 5):

Then chose any one of posture 3, 4, 5 and stretch out two arms again and keep this posture till you could not bear.

Let the form be natural and you may choose the combination that feels natural.

You may change the order as you feel.

Do not be concerned about a proper order of sequence.

Keep the heart calm and tranquil.

Keep the mind and internal vision directed to the lower elixir field – the lower Tan Tien.

Then draw back two arms again to return to posture 2, resting for 5 min time.

Then slowly lower the hands to come back to posture 1, the motionless posture. (Rest ten, fifteen or more minutes in stillness, with no idea of doing anything at all.)

Then when you naturally feel the practice is over, have a slight idea that the darkness in which the universe disappeared in begins to slowly shrink towards your lower elixir field – the lower Dantien space.

All things come back into your lower elixir field. All the Qi and Energy that has circulated in the practice is slowly drawn back to the lower elixir field with a very slight intention – in a very natural way.

Then let all things be natural, rest in silence, and do not think about anything at all.

- Relax every part of the body.

- Breathe naturally; do not be concerned about the breath.
- Let the natural virtue rise forth internally and blossom like a beautiful lotus flower.
- Let the heart be pure.
- Rest in Tranquility, Clarity and Stillness.

About fifteen minutes later, your practice is over.

In the beginning you will feel sore with your arms - it is natural. You may feel so bad that you think you will stop the practice. Your diseases or symptoms may get worse, perhaps.

But please have faith and continue the practice with a pure heart.

7. Something for Attention

About 15 or 20 days later you will begin to feel very good, very light, and the limbs and body will vibrate and be full of Qi or Vital Energy.

Persistence in the practice is an essential thing for successful Qigong practice. With no experience, people will always regard Qigong as a lie, or a dream. Only through daily practice people can know or understand Qigong theory, through personal experience.

Yet, the practice should be a continuous one. You are advised to practice two (or three) times every day. Once in the morning, once in the evening, once at midnight, or as your schedule will permit. Even just one session a day can bring great benefit.

Here is a sample time schedule for you to view for daily practice schedule:

Early morning practice: 5:15 am -- 6: 45 am

Noon practice: 11:00 am - 12:30 pm

Evening practice: 7:30 pm - 9:00 pm

We follow such a schedule when we practice intensive Taoist meditation retreats in China. Yet in daily life with work, please make time as you can in a balanced manner.

After midnight you can practice another time if you can wake up, sit quietly and face east at the hour of Tzu – 11:00pm.That is perhaps the best time for practice, as it is a very quiet time and the time when the first ray of Yang begins to appear, facing east as the breath of life shall flow in from the east during the first hour Yang.

Strong will power is needed to gain progress. No persistence in the practice every day means no real progress.

Before practice please air your room first. The air in your room should be clear. Your room should be away from noise. Lead a quiet and simple life if possible.

During the period of practice do the best to not have too much sex. Be without any sexual relations if possible. Do not read or watch the material and movies concerning sex. The energy that is consumed during sexual excitement is very important and we

must preserve,
use and transform this energy in the first stages of laying the foundation in Qigong.

Be moderate and natural in your life.

Eat vegetables, seldom eat food of a sweet, cold, fatty, or raw nature. Try to drink boiled hot water when thirsty; this is very important for the health of the lower elixir field. Never take cold iced drinks, no smoking, and no alcohol. This is a very important thing.

In the meantime, don't take too much Western medicine. When people begin to feel good, they can gradually decrease the western medicine they take.

We will not guarantee practitioners can accomplish something. All success depends upon you and your own effort.

There are many things that need help. Please feel free to contact us if you have any question on this basic practice. Please practice at least two hours every day if possible or as your schedule permits.

The breath should proceed in a natural way. Never force the breath. Then it will become more feeble and feeble and very soft. Later you will feel nothing about breath.

At a later stage of qigong practice the breath will stop naturally, the blood will flow no longer, your heart will beat no more. All seems to have been dead, for no man knows how many years. Nothing comes in, nothing goes out. All comes upon a constant

stillness.

Of course, to reach that stage will need a long time of practice. Nothing forced. All should be in a natural way.

Exercise Positions:

Among all the postures, posture 3, 4, 5 are motion postures. Posture 1 is motionless posture. Posture 2 is a medium posture, which means they possess both the nature of motion and stillness.

Only undergoing all of the gradual processes from motion to stillness and from stillness to motion, the vital energy vapor (Qi) can be a healthy one and possess no bias with regard to motion or stillness, or is unprejudiced – such a quality of Qi can be used by patients to cure diseases.

The vital-vapor or Qi that is biased towards one side (motion or stillness) will do harm to human's health.

I can give you some example of sets of practice for the postures for you to follow:

1,2,3,2,4,2,5,2,1.
1,2,4,2,3,2,5,2,1.
1,2,5,2,4,2,3,2,1.
1,2,3,2,5,2,4,2,1.
1,2,5,2,3,2,4,2,1.
1,2,4,2,5,2,3,2,1.
and so on.

You can choose any one of them. Let it be natural.

Continue the practice once in the morning and once in the evening if possible and never stop. When in practice relax every parts of the body and let yourself feel comfortable; let your heart shine with great beauty, love and virtue.

Be pure, natural and full of virtue.

Put some cushions under the hip to let the hip be a little higher then the legs. That will let you feel comfortable. Be comfortable when you sit.

Sitting on a quilt is ideal. Let the spine be upright. Let the tongue press against the roof of the mouth. Teeth lightly closed, breathing very gently in and out through the nose.

Let the heart be pure, shining its light naturally.

At beginning it is very difficult to practice qigong because it is boredom, and sore with the arms and you have no good feeling of Qi. But if you can continue you will feel better and better. So sometime a Qigong teacher is a must for new practitioners who can help them to pass over the difficult four to five days by means of sending Qi into their bodies and advising them to take special herbal medicine that are good for opening up channels and collateral.

The practitioners should pay much attention upon the food they take. The food should not contain too much peppery or spicy element. Most of the food should be vegetable, like Chinese

cabbage, soybean curd, soy sprouts, turnip, and such like which have no strong flavor. Eating very less fat, no dried food, and no food of sweet, cold, raw, very salty nature. Be smart, natural and moderate in the food you eat.

Just lead a simple life. Be pure in your heart. Be virtuous. Never touch any sex-related materials if possible, such as books, magazines, TV programs, etc. In the first three months of practice this is very important.

Have a moderate and natural sexual life, if possible – having a time of no sex is best for the first 90 days. Do not have excess sexual relations if possible – this is important as the sexual energy is a foundation for the success of building Qi.

Qigong can open up almost all the most tiny channels and collateral which connect the main energetic channels and collateral within the body.

At first it can greatly strengthening man's immune system. Then using the internal medicine you have gained from cultivation of the Qi, patients can kill all virus and things not suitable for human's body.

Then the student will possess a new life in every aspect.

You must have unswerving resolution and will power to continue with the practice; otherwise you are advised not to practice because your former efforts will be gone with the wind, in an instant.

Always keep your mind peaceful.

Man’s lifetime is a transient time, much like a soap bubble. We are much like fish who never know they will die without water. We always think we are powerful. We pay much attention to our existence & exhaust our sense organs to indulge in all man-made activities.

Therefore, we should realize this truth and reverse the course we are traveling in. Moving in the opposite direction of the common man. Working daily to cultivate our heart and attain stillness. Cultivating our Qi for health, harmony and happiness. Seeking to gain union with the Tao.

8. Heart-Mind Fasting Meditation (Xinzhai)

> If there is no other, there is no I. If there is no I, there is no one to perceive. This is close to the truth, but we do not know why. There must be some primal force, but we cannot discover any proof. I believe in acts, but I cannot see it. I can feel it, but it has no form.
>
> First, there must be a true human; then there can be true knowledge. But what is a true human? The true human of old did not mind being poor. He took no pride in his achievements. He made no plans. Thus, he could commit an error and did not regret it. He could succeed without being proud. Thus, he could climb mountains without fear, enter water without getting wet, and pass through fire unscathed. This is the knowledge that leads to Tao.

> The true human of old slept without dreaming and woke without anxiety. His food was plain, and his breath was deep. For the breath of the true human rose up from his heels while the breath of common men rise from their throats.
> – *Chuang Tzu*, Inner Chapters.

People tend to have many ideas and anxiety of various sorts, constantly moving here and there, seemingly without any end, even when they are in sleep. So truly, to be quiet internally within for a time may be quite difficult for most common people. Yet to truly gain internal quietude and inner peace is a treasure sought after by many far and wide.

We find there are many methods teaching how to fall into inner quietude and people can find them in the books handed down by the ancient true humans of China. In the book of Chang Tzu, people can find one meditation method which is called Heart-Mind Fasting, which is an excellent way to meditate and gain entrance into inner quietude.

During this practice, people may choose to sit cross legged on a cushion, or sit high up on some soft blanket or sit in chair with legs touching the ground and the back straight, tongue touching the roof of the hard palate, teeth lightly touching, breathing in and out naturally through the nose.

Prerequisites for success of this practice:

1. Persist in the practice every day, 30 to 60 minutes each time, one to three times every day. Continue the practice daily without any intermission

2. Practice natural celibacy or have healthy sex every 10 or 15 days. Do not contact or have interest in sexual materials like books, TV show, or the like.
3. Eat mostly vegetable food of moderate flavor, no ice drinks, no spice or strong flavor. Lead a peaceful, natural and quiet life.
4. Do not take much Western medicine, drugs, alcohol, chemical additives, or unnatural things.
5. Do not have strong emotional changes or reactions.

First, please concentrate your inner attention into the Lower Dantian and gradually rid yourself of stray ideas. Fall into a deep quiet state naturally. Please remember to be free of all stray thoughts from within; this is a very important starting point. Let the back be straight, tongue touching the roof of the hard palate, teeth lightly touching, breathing in and out naturally through the nose. Let the in-breath be drawn deep into the Dantian and let the out-breath flow out from the Dantian – all quite naturally without strong effort or concern. The Lower Dantian (Tan Tien) is located in the empty space below the navel in the middle place between the kidney and navel – a sphere of around 3.8 cm. Let the internal vision gaze upon that place. Let golden virtue begin to grow within, releasing all negative qualities and deeply relaxing the body.

Second, slowly and quietly use the inner power of the "ears" to "listen" to the breathing sounds via the nose or lung or respiratory track – follow and find the true breath. In the beginning people may have some consciousness of the whereabouts of the nose, lung, respiratory track or the in-and-out pattern of the breath. But later let this consciousness come and go

in its own way and never interfere, never pay it any mind, slowly falling into a state which is gradually free of any artificial consciousness. Hence, it is a gradual process to fall into a such a natural state that is little by little free of any trace of human consciousness. Let the listening force and the breathing power combine together slowly, naturally and quietly. Perhaps the breathing may be slow, may be quick, may become louder, and may change to a feeble nature. Never pay attention to "its" variance. You will gradually find that the listening force combines with breathing to form one harmonious unity. Continue to meditate in this state.

Third, at the beginning phase, people may still retain the ability to discern which is listening and which is breathing. But later on with practice, the practitioner may fall into a deep state without any consciousness, not knowing which or what is the corporeal body and which is the outside environment, the listening ability seems to come to a stop. It truly seems like the heart-mind contained in the breathing is listening to the breathing contained in the heart-mind and the barrier which formally existed between the heart-mind and breathing seems to disappear and they meld completely, merging to form one harmonious unity.

Fourth, such a state comes to a complete standstill state, which is free of any consciousness whatsoever and the heart-mind and breathing forms a harmonious union, becoming one without any division of form. During this experience, people may seem to "feel"? that all comes to a complete and constant standstill, nothing in motion, nothing coming, nothing going, for one does not know how long, time and space disappear, resting in complete emptiness.

Continue the practice…

Taoist Stretching Practice Collection

Twelve Steps of Brocade Practice (Sitting Posture Version)

This school of practice has a very long history in China and once played an important role for Chinese health well-being. It is generally used for doing preparatory work for normal practice. Yet, if practitioner can have the proper mind will maneuvering approach it can help practitioner gain much more than they could expect. This practice can combine with any schools of qigong except the imagining methods should change. Please contact qigong teacher for more information. Any suggestions and inquiry are welcome.

1. Sit cross legged, slightly close two eyes, clench two hands, slowly purge of all stray ideas, position spine upright, settle mind-will in lower Dantian area. Relax all parts of the body, let tongue tough hard palate.

2. Put two hands behind the head and let two palms touch the back side of the head, then let two lines of teeth strike against each other 36 times, feel how the vibration spread around the body, to relax all parts of the body.

3. Relax every parts of the body. Straighten all fingers and let them knock the back side of the head 48 times. Then resume the former position.

4. With arms akimbo, slowly turn the upper body to the right to watch right, then turn left to watch left, keeping spine upright. 24 times.

5. With two arms akimbo, slowly turn tongue around in the mouth, till saliva is full. Then slowly swallow down the saliva in three times. Imagine the saliva go down slowly into the Lower Datian along Ren Channel.

6. Put two hands behind and let two palms cover the kidney area, right palm right side, left palm left side. After a little while, use all finger tips to rub the kidney area up and down till you feel hot with kidney area. Rest a while and rub again. 96 times.

7. With two arms akimbo, slow the breathing, then imagine there is a fire in the heart area coming down slowly into Dantian area. The fire begins to burn hot in it and you will feel hot with the lower Dantian area.

8. Position two forearms as the figure shows, clench two hands. With the central point of the shoulder(on the spine) as the fixed point and turn the shoulder, upper arm and forearms clockwise and then counterclockwise as like turning a hoisting tackle. 36 times.

9. Stretch two legs forward, cross the fingers of the two hands then turn palms upward, then push two hand upward slowly and use force, imagine pushing heavy things upward. Then slowly lower two hands and let two palms cover the head from above. Repeat the process 9 times.

10. Catch hold of the feet with two hands(see figure left). Then bow the upper body forward slowly, 16 times.

11. Sit cross legged, rest a while and settle mind-will in lower Dantian area again. Turn tongue around in the mouth till saliva is full again. In three times swallow down the saliva and imagine saliva go down into Lower Dantian area. Repeat the saliva-gathering process three times. Then relax every parts of the body, keeping spine upright.

12. Imagine fire begin to burn in Lower Dantian and later the feeling of hot coming up. Then imagine fire begin to move out of Lower Dantian and head to Coccyx point, then go upward along Du channel to the upper Dantian, then go down along Ren Channel to return into Lower Dantian again. Then stand up and slap every parts of the body.

13. Cloud Setting Off Rainbow

Sit cross-legged with left hand on right shoulder and right hand on left shoulder. Turn head to the left and look ahead to the left. Inhale and exhale slowly. While exhaling, keep body relaxed and shoulders and elbows lowered. Inhale and exhale 12 times and turn head slightly to the right. Return to the starting position and repeat the whole process with “left” and “right” reversed.

This exercise can treat fullness in the chest and abdomen and resist the upward floating of qi in deficiency condition.

14. Rubbing the Gate of Jing with Palms

Inhale with nose and hold breath. Place palms and rub them until they get warm and then use them to rub both sides of lower back whilst slowly exhaling with nose. The “gate of jing” refer to the two soft spots on lower back. Rub them 36 times before sitting quietly for a whilst at the end of the whole process.

This exercise may reinforce kidney Qi, nourish the five Zang organs and dispel cold and dampness.

15. Soothing Chest Depression by Regulating Qi

Sit at ease with legs straightened. Place hands at the root of the thighs with your mind focused on points of rubbing. Inhale lightly and rub forward along the medial side of legs to heels. Return to the starting position and repeat the whole process 12 times.

The exercise may treat wind-dampness-cold syndromes and pain in the leg and knee.

16. Soothing Chest Depression by Regulating Qi

Sit cross-legged with hands clenched gently. Swing right fist to the left along with left one whilst turning head to the right and left fist to the right along with right one whilst turning head to the left. Exhale gently with mouth whilst swinging fists and turning head but inhale slowly with nose whilst returning both

fists to the middle part of the body.

This exercise can treat fullness in the chest.

17. Seated on a Mat and Floating on Water

Sit cross-legged with arms slightly bent at elbow and palms facing up as if propping up the sky. Inhale slowly and direct Qi down to abdomen and other body parts before exhaling slowly. Repeat the inhaling and exhaling movements nine times. Then press palms down and inhale and exhale another nine times.

This exercise may treat abdomen edema due to the yang deficiency.

18. Rubbing Dantian and Regulating Qi

Sit cross-legged with right palm placed at Dantian and left palm

over right palm. Rub Dantian in circles gently, and inhale and exhale naturally.

This exercise may treat hypofunction of the small intestines with cold manifestations.

19. Placing Hands at Abdomen and “Hold Up the Moon”

Sit cross-legged with fingers of both hands interlocked at lower abdomen. Close eyes and concentrate on lower abdomen. Inhale whilst relaxing abdomen but exhale whilst drawing in abdomen.

This exercise may treat abdominal pain and stomachache.

20. Twisting Tianzhu and Getting Qi to Flow

Tianzhu refers to the Qi column linking the human body with its natural surroundings in Qigong. Twisting Tianzhu can activate Qi and promote blood circulation.

Sit cross-legged with head slightly lowered. Twisting neck to the left with shoulders turning in the same direction. Get fingers of both hands interlocked and push them down to the left side of body. Look at fingers. Return to the starting position and repeat the whole process 24 times with “left” and “right” reversed.

This exercise can treat headache and other diseases caused by wind-cold pathogen.

21. Rubbing Face

Keep eyes closed for a moment when you wake up from a night’s sleep or a noon nap. Place the back of thumbs together and rub them until they get warm. Then rub eyelids with the back of thumbs nine times. With eyes still closed, rotate eyeballs to the left nine times and right as many. Then, a moment later, open eyes and rotate eyeballs to the left nine times and right as many. This part of the exercise is effective for wind-heat syndromes and eye diseases.

Rub the back of the thumbs until they get extremely warm. Then

rub both sides of nose up and down 36 times when thumbs are quite warm. This part of the exercise may help nourish the lungs.

Rub spots at the outer corner of both eyes, each 36 times. Then rub spots at the inside corner of both eyes near the nose. each also 36 times. This part of the exercise may improve eyesight.

Place palms together and rub them until they get extremely warm. Rub both sides of face 90 times. This part of the exercise may get your face beautiful and delay the appearance of wrinkles.

22. Angling by the Lake

Sit upright with legs straightened. Raise arms forward and keep them in line with legs, hands formed into hollow fists. Draw in arms and feet slowly before straightening them out. Inhale whilst drawing in arms and feet but exhale whilst straightening them out. Look straight ahead.

This exercise may treat pain in the waist and lower extremities.

23. The Dragon Flying and the Tiger Running

Sit cross-legged with eyes closed. Rotate tongue until you get a mouthful of saliva, or the “divine water.” Gargle with it 36 times before swallowing it in three gulps. Make sounds when you swallow it and imagine that you are sending it down into Dantian at lower abdomen. Return to the starting position and repeat the whole process three times.

This exercise may regulate and coordinate all the channels in the body.

24. Lao Tzi Banishing the Wind

Sit cross-legged with spine upright. Clench left hand into fist and push it against upper left side of body. Open right palm naturally and put it gently on right knee. Concentrate on the affected part of the body. Inhale deeply and direct Qi towards the diseased

spot. Return to the starting position and repeat the whole process with “left” and “right” reversed.

This exercise may cure paralysis, furuncle and diseases caused by wind pathogen.

25. Rubbing Clouds and Relaxing Sleeves

Sit upright with legs straightened. Place right foot flatly and bend left leg. Then stretch out left arm to the left, and rub abdomen with right hand, first clockwise nine times and then counterclockwise as many. Breathe naturally with your attention focused on the mind. Return to the starting position and repeat the whole process with “left” and “right” reversed.

This exercise may help treat pain in the shoulder and back and indigestion.

26. Water Flowing on a High Mountain

Keep back upright with both legs straightened. Raise hands and keep their fingers interlock overhead. Push hands up with the help of body as if holding a heavy stone before placing hands on top of head. Repeat this movement nine times.

This exercise may help dispelling Qi stasis in the back and relax muscle.

27. Rubbing the Nape Area

Sit cross-legged with ears and head covered with hands. Inhale gently and exhale slowly with nose. Breathe 12 times before combing hair, tapping head and rubbing face.

This exercise may help alleviate incessant pain caused by attack of wind pathogen, make clear the brain and relax the mind.

28. Beating the Drum and Plucking the Zither

Sit upright with right leg bent at a big angle and left leg at a small one. Rub palms until they get warm, and rub left sole with right warm palm and right sole with left warm palm until they also get warm. Then sit upright with legs crossed and hands placed on the knees. Exhale nine times.

This exercise may help regulate blood and Qi vessels and treat diseases in the tri-Jiao, dim sight and asthenia.

29. Sitting in Silence

Sit at ease with palms gently placed on knees. Twist body to the left and right as much as possible. Inhale when you do the twisting movement and exhale when you return to the starting position.

This exercise may regulate Qi, remove blood stasis and cure miscellaneous diseases.

30. Flicking the Nape and Ears Echoing with Sound

Cover Tiangu (ears) with forefingers over middle finger of each hand on the back of head. Flick middle fingers with forefingers as if beating a drum. Repeat the flicking movement 24 times in rotation for each forefinger.

This exercise may refresh the mind and improve hearing.

31. Han Xiangzi Deploys Qi

Sit at ease with legs crossed. Rub eyes with palms and place clenched hands at sides. Inhale whilst drawing in abdomen and sending Qi up to upper body but exhale whilst relaxing abdomen and delivering Qi down to lower body.

This exercise is effective for Qi and blood deficiency.

32. Turning the Windlass

Sit cross-legged and raise arms to sides. Rotate right arm clockwise 18 times and counterclockwise as many, as if turning a windlass. Return to the starting position and repeat the whole process with “left” and “right” reversed. Breathe naturally and keep your balance when you do the rotating movement.

33. Pushing Against Restraint

Sit upright with legs straightened. Bend right leg and place left foot near the root of left leg. Then put right hand on left hand with palms facing downward and raise them up to the left as much as possible. Look ahead to the right and breathe 24 times. Return to the starting position and repeat the whole process with

“left” and “right” reversed.

This exercise may be a help for paralysis.

34. Fish Frolicking in the North Sea

Lie on stomach with arms and legs straightened. Raise both arms and legs up to the back before lowering them. Inhale whilst raising arms and legs but exhale whilst lowering them. Repeat the raising and lowering movements 12 times.

This exercise may help cure cholera, indigestion and stagnancy of Qi in the chest and abdomen.

35. Lying on White Snow and Keeping Body Relaxed

Lie on back with body relaxed. Inhale and exhale deeply and evenly whilst rubbing chest and abdomen back and forth with hands.

This exercise is effective for indigestion and stuffiness in the chest.

36. Flowers Glittering in Hair

Stand upright with arms hanging at sides and feet shoulder-width apart. Raise arms up as much as possible with palms down. Grasp ground with toes and keep anus contracted. Inhale with nose and exhale with mouth nine times.

This exercise is good for abdominal distention and pantalgia.

37. Liu Hai Teasing Frog

Stand at ease with arms hanging at sides and feet together. Take a step forward with left foot and grasp ground with soles. Then clench hands and place them at waistline with knuckles facing down. Inhale with nose and exhale with mouth 12 times. Return to the starting position and repeat the whole process with “left” and “right” reversed.

This exercise is effective for tension, pain stagnancy of qi and diseases caused by wind-cold pathogen.

38. Cleansing the Mind in Fresh Breeze

Stand at ease with arms hanging at sides and feet together. Take a step forward with left foot to form a T-shaped stance. Raise right arm with palm facing inward and place the back of left hand at waistline. Turn body to the left and look ahead to the left. Inhale whilst turning to the left but exhale whilst turning slightly to the right, both nine times. Keep the entire body relaxed.

This exercise is good for cardiac pain.

39. Adjusting the Flow of Blood and Qi

Stand at ease with arms hanging at sides and feet shoulder-width apart. Bend over and hold right foot with left hand and left foot with right hand. Inhale after you turn slightly to the left and exhale after your body returns to the normal position. Repeat the breathing and turning movements with “left” and “right” reversed.

This exercise is effective for the flow of blood and qi.

40. The Black Dragon Wagging its Tail

Stand at ease with arms hanging at sides and feet shoulder-width apart. Bend over and press hands downward in front of legs, fingertips of hands in line with toes of feet. Exhale when you

bend over but inhale when you straighten out your body. Repeat the above movements 24 times.

This exercise is good for lumbago.

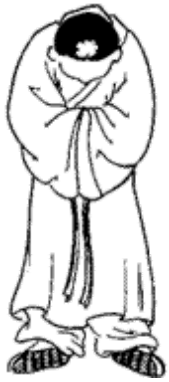
41. Liuzijue

Sit still and click teeth for two hours at midnight. When you have a mouthful of saliva, swallow it in several gulps. Pronounce such sounds as “he,” “xu,” “hu,” “sou,” “chui” and “xi.” In so doing, you can get rid of diseases in the five zang organs.

Points to remember: lend an ear to yourself when you pronounce those sounds and prolong each of them as much as possible.

The six-character formula, or liuzijue in the Chinese language, is a traditional health-keeping exercise in China. Based on the Wuxing principle and other theories, this exercise has played a great part in curing diseases and improving health and is therefore practiced widely in China.

This exercise has had several versions, and some of them should be done with time and direction taken into account.



42. Paying Respect to Void with the Mind Still
Stand at ease with arms hanging at sides and feet shoulder-width apart. Lower head to chest and hold hands level in front of abdomen, with left hand over right one. Clear your mind of distracting thoughts. Inhale and direct qi down to chest and abdomen before exhaling deeply. Return to the starting position and repeat the whole process 17 times.

This exercise is good for cardiac pain.

Qigong Practice: Zhi Wu Internal Style Gong

Brief introduction:

Zhi-Wu Inner Kungfu Cultivation is a special movement series that specializes in the cultivation and deployment of inner energy (internal-style). Therefore, it can be practiced to well establish the inner energy system while in the same time lay a sound foundation for any movement-intensive Kungfu practice. Simple and effective, such practice can suit many Qigong fans' practical request for the relaxed and simplified form sets. Furthermore, for

Kungfu practitioners, it can well help to strengthen the endurance, enhance immune system, foster the explosive force, increase the flexibility and accomplish the effect of being absent-minded and transformed.

For people who can skillfully master the points of the movements they are advised to quicken the speed of performance and to finish the whole form set within 15-30 minutes is ideal enough. For beginners, please perform each movement slowly and progressively.

Movements 1 - 11

Figure 1

1. Stand upright, two feet staying together, lay down two arms at two sides of the body naturally, change hands into palms facing inside, slightly shrink the muscle around ass, raise the head a little high upward, calm the mind and pacify the heart, look forward (shown as the figure 1). Pay attention into Lower Dantian for 2 - 5 minutes.

Figure 2

2. Right foot a half step to the right side, place the body weight evenly between two feet (as shown in figure 2). Meditate into Lower Dantian for 1 minute

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Figure 3

3. Draw close the two palms before the lower belly and lift them together upward to the place before chest area, palms facing upward, fingers facing each other. Imagine the Qi begin to ascend to chest from Lower Dantian.

Figure 4

4. Turn the two hands and make the two palms face outside when two hands reach the place before chest. Then with fingers of two palms facing each other, continue to turn two hand to make the palms facing upward, and stretch upward two arms to surpass the head at their full length. In the same time, draw back the lower belly, lift the crotch, look at the backs of two hands. Pay you attention upon the two palms for 1 - 3 minutes and imagine Qi arrives at the two palms.

Figure 5

5. Depart two palms when you gain the warm feeling with two palms and two arms, turn two palms to let them face each other, and lay down two palms along the arc route drawn in figure 4 till two palms reach the level above the head. Look upward and concentrate your attention for sometime.

Figure 6

6. Left foot half a step to left side, slowly get two palms close over the head (please look at the route drawn in figure 5), imagining collect Qi from above and bring it down into the upper body from head. Do the movement in a slow way. No hurry.

Figure 7

7. Continue to press down two palms slowly till it reaches the place before chest, palms facing downward. Imaging all Qi comes down can gather into lower Dantian as two palms press down slowly.

Figure 8

8. Continue to press downward two palms, till they reach the places of waist side. In the same time, squat down a little and imagine the Qi continues to move down to fill the two legs. Meditate 2 -4 minutes.

Figure 9

9. Keep the stance for some time till you feel the warmth of two legs. Then imagine to bring upward the Qi and let it converge into lower Dantian. Keep the stance and turn around two palms to face upward, lift them upward to the places of lower side rib area (Look at the figure 8). Look forward and meditate for some time, attention placed in chest area for 1 - 3 minutes.

Figure 10

10. Keep the stance till you feel the warmth of two palms, then turn two palms and push forward two palms till two arms are fully stretched out as shown in figure 10. Palms face outside, fingers pointing upward, whole body remain static for some time. Imagine Qi begins to arrive at two palms and two feet.

Figure 11

11. Open two arms much further to two sides at the same level as the shoulder. Imagine the Qi arrives at the two palms and two feet. Keep the position for 1 -4 minutes and meditate.

Movements 12 - 22

Figure 12

12. Keep the above position for some time till you feel the warmth of two palms and two feet. Then turn the two palms to make them face downward--- two arms and shoulder are forming a straight line. Then shift the body weight to the right leg, withdraw the left foot a half step aback, slowly stand up, imagine the Qi begins to be arriving into lower Dantian from four extremities slowly, arms and shoulder remain static.

Figure 13

13. Maintain the fully stretched state of two arms and move them from two sides to close up in front (as shown in figure 13). Keep the posture for

1 -2 minutes, meditate and pay attention slightly into lower Dantian.

Figure 14

14. Right foot a half step to the right, to form a half horse stance (figure 13). Then slowly move the fully stretched arms to two sides again, forming a straight line again with shoulder. Imagine the Qi is arriving to fill both the two palms and two feet. Keep the posture for 1 -2 minutes.

Figure 15

15. Keep the above position till you feel the warmth of two palms and two feet. Then shift the body weight to the right leg, withdraw the left foot a half step aback (look at the routes drawn in figure 14), slowly stand up, move the fully-stretched arms from two sides to close up in front (as

shown in figure 15), imagine the Qi begins to collect into lower Dantian from four extremities, arms and shoulder remain static, look forward, meditate 1 minute.

Figure 16

16. Move the body weight to the right, bring the left leg to the right side of right leg, to cross two legs (as shown in figure 15). Place body weight evenly between two legs. Slowly continue to close up two arms in front of the body, two arms and shoulder at the same level, two palms face downward, fingers of two palms pointing against each other. Meditate for some time, pay attention in lower Dantian.

Figure 17

17. Slowly squat down to sit in the posture as shown in figure 17. Two arms and shoulder at the same level, two palms face downward, fingers of two palms pointing against each other. Pay attention within lower Dantian.

Figure 18

18. Lowly press down the two palms, and in the same time progressively increase the distance between two palms till two palms rest upon two knees (as shown in figure 18). Pull in the chest and straighten the back. Imagine the Qi is first arriving at Lower Dantian then two legs. Meditate for 1 -3 minutes.

Figure 19

19. Change right hand into fist and place it beside the right waist side, turn left palm to face upward and raise it upward to the right high above the shoulder (as shown in figure 19). During such movement look at the back of the left hand and imagine the Qi begins to take lodge upon left palm as it moves upward from two legs.

Figure 20

20. Succeeding the former posture, slowly push upward the left arm till it is fully stretched upward, palm facing upward, fingers of left hand pointing to the right, gaze at the back of left hand and imagine Qi arrives at left hand. Keep this posture for 1 - 2 minutes.

Figure 21

21. When you begin to feel the warmth of the left fist, turn the left palm to make the fingers pointing backward, then clench the left palm and slowly withdraw the left fist downward, heart of fist facing downward. As the fist goes down, imagine the Qi is descending in accompany, towards lower Dantian.

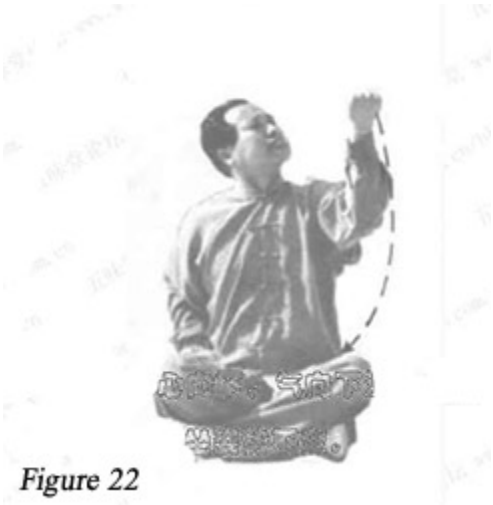

Figure 22

22. Succeeding the former movement, continue to withdraw the left fist along the route shown in the figure 21, to the waist side. Keep the sitting posture., and imagine the Qi continues to descend down towards lower Dantian. Meditate 1-3 minutes.

Movements 23 - 33

Figure 23

23. Succeeding the former movement, draw back the left fist till it reaches the left waist side. Keep the sitting meditation posture, imagine the Qi descends first into lower Dantian then two legs. Meditate 1-4 minutes.

Figure 24

24. When there comes the warm feeling with two feet, change the left fist into palm and press the left palm downward, palm facing downward.

Figure 25

25. Keep the sitting posture, right hand changes into fist, turn the heart of fist to face upward and protrude the right forearm in front (as shown in figure 25). During such movement imagine that the Qi lodging in two feet begins to ascend and takes abode in lower Dantian. Meditate for 1 - 3 minutes.

Figure 26

26. Succeeding the above movement, slowly stretch upward the right arm while change fist into palm. Then change the palm to have the fingers point to left, palm facing upward. During such slow ascending movement imagine the Qi from lower Dantian begins to move and settles down at right palm, pay attention upon right palm and meditate for 1-2 minutes.

Figure 27

27. When you begin to feel the warmth of the right palm, turn the palm to make the fingers point backward, then clench the right palm and pay attention to the right fist. Feel the Qi accumulated in right fist

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Figure 28

28. Draw down the right fist and in the same time unfold the right forearm to the front (as shown in figure 28). Visualize the Qi begins to descend into lower Dantian in accompany with lowering down right hand. Attention please, do the movement slowly and progressively.

Figure 29

29. Continue to lay down the right fist, imagine all Qi arrives at lower Dantian slowly (figure 29).

Figure 30

30. Change right fist into palm, turn the palm to face downward, and press both left and right palms down to the places beside the buttock. Pay attention upon two legs and imagine Qi goes down to fill up two legs, have the attention stay there for 1-3 minutes. Keep meditate in such posture.

Figure 31

31. When the warm feeling comes upon the two legs, it is time to turn both palms and let them face upward, then slowly raise two palms upward to the places beside the two chest sides. When raising two palms imagine the Qi begins to ascend into chest (as shown in figure 31). Meditate 1-2 minutes.

Figure 32

32. Succeeding the above movement, turn two palms first downward, then outside, then stretch out two arms to their full length to two sides of the body, fingers pointing upward, arms and shoulder forming a straight line. Imagine the Qi is arriving at the two palms. Keep the posture for 1 -4 minutes.

Figure 33

33. When the warm feeling comes upon the two palms slowly turn two palms to face downward. Palms, arms, together with shoulders forming one straight line. Fell the Qi with two palms for 1-2 minutes.

Movements 34 - 44

Figure 34

34. Succeeding the above movement, at the level of shoulders two arms close up in front of the chest, palms facing downward, fingers of two hands pointing against each other. Imagine, in accompany with the arms

movement, the Qi is gathering and arrives at the rib areas of the two sides. Meditate 1-2 minutes.

Figure 35

35. When the warm feeling comes upon the two rib areas, slowly uplift the upper body, move the right foot, which is located behind the left foot, one step to the right side. Form a sitting horse-stance (as shown in figure 35). In the same time, press down the two palms all the way to the two waist sides. Imagine the Qi is arriving at two legs. Meditate for 1-3 minutes.

Figure 36

36. Slowly move the left foot half a step close to right foot, to let the width between two feet equal to the shoulder width, slowly stand upright, then

slowly turn two palms to face upward and lift them up in front of belly. Then slowly lift two palms upward to the place before the chest. Imagine the Qi is ascending upward inside the body.

Figure 37

37. Then slowly stretch upward the two arms to their full length, fingers point upward, palm face each other, gaze at two hands and imagine Qi arrives at two palms. Meditate and pay attention upon two palms for 1 – 3 minutes.

Figure 38

38. When the warm feeling comes upon the two palms, imagine Qi move to arrive at two legs. Then separate two palms from the top of head, right

palm reaches the right upward place; left palm, as the left foot one big step to the left side and the upper body squats, reaches to the left downward, close to left feet (as shown in figure 38) Gaze at left palm, imagine the Qi is arriving at left leg. Meditate for 1-3 minutes.

Figure 39

39. When the warm feeling comes upon the left leg slowly shift the body weight to the left leg. In the same time, turn the upper body to the left, upper body upright, forming a left arch stance, slowly draw back two arms and change palms into fists and place them to the waist sides. During the process imagine the Qi ascending.

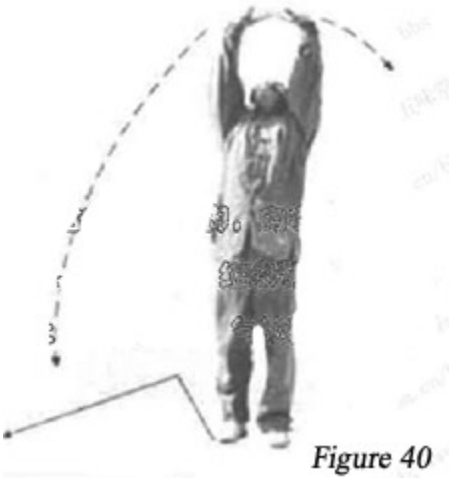

Figure 40

40. Turn the body right, draw back the left foot close to right foot, leaving a shoulder's width between them. Then change two fists into palm and hold them upward in front of the body, till they are fully stretched over the head, palms facing upward, fingers pointing against each other. Gaze at two palms and imagine Qi is arriving at two palms also. Keep the posture 1-3 minutes.

Figure 41

41. When the warm feeling comes upon the two palms separate two palms from the top of head, left palm reaches the left upward place; right palm, as the right foot one big step to the right side and the upper body squats, reaches to the right downward, close to right feet (as shown in figure 31). Gaze at right palm, imagine the Qi is arriving at right leg. Keep the posture for 1-3 minutes.

Figure 42

42. When the warm feeling comes upon the right leg slowly move the body weight to the right leg. In the same time, turn the upper body to the right, upper body upright, forming a right-side arch stance, slowly draw back two arms and change palms into fists and place them to the waist sides. During the process imagine the Qi ascending.

Figure 43

43. Turn the body right, draw back the left foot close to right foot, leaving a shoulder's width between them. Then change two fists into palms and hold them upward in front of the body, till they are fully stretched over the head, palms facing upward, fingers pointing against each other. Gaze at two palms and imagine Qi is arriving at the two palms also. Keep the posture 1-3 minutes.

Figure 44

44. Move left foot one step forward to form the arch stance (left leg in front), in the same time have two palms come down to draw arc lines along the two sides (as the routes shown in figure 43), to reach the places at the waist sides. Change palms into fists. Imagine Qi descend and arrive at two legs.

Movements 45 - 55

Figure 45

45. When the warm feeling comes upon the two legs shift the body weight slowly to the backward right leg, squat a little upon the right leg. In the same time, touching ground, withdraw the left foot a little to form left empty stance, left palm form a standing palm and push forward, right fist immovable. Imagine Qi arrives at left standing palm. Keep this position for 1-3 minutes.

Figure 46

46. Draw back left foot, stand up, two feet parallel at the shoulder's width. Change right fist into standing palm and push forward to be parallel with left standing palm. Then draw back two palms close to chest, fingers pointing against each other, palms facing downward. Imagine the Qi is arriving inside the chest area. Keep this posture for 1-3 minutes.

Figure 47

47. Upper body remains motionless, slowly press down the two palms to reach the places beside buttock. Imagine Qi arrives at the two legs. Keep the posture 1-3 minutes.

Figure 48

48. Turn two palms to face upward, then lift them upward to the place before the chest. Then slowly turn two palms outside and uphold them directly upward to the top of head, two arms fully stretched out, palms facing upward, fingers pointing against each other. Imagine the Qi is ascending and arriving at two palms, gaze at two palms and keep this posture 1-3 minutes.

Figure 49

49. When the warm feeling comes upon the two palms move right foot one step forward to the front to form a right arch stance. Move two palms to

draw arc lines along two sides and change palms into fists till they reach the places of waist side. Imagine the Qi descends and arrive at two legs. Keep this posture 1-3 minutes.

Figure 50

50. When the warm feeling comes upon the two legs move the body weight slowly to the backward left leg, squat a little upon the left leg. In the same time, touching ground, withdraw the right foot a little to form right empty stance, right palm forms a standing palm and pushes forward, left fist immovable. Imagine Qi arrives at right standing palm. Keep this position for 1 - 3 minutes.

Figure 51

51. Draw back right foot, stand up, two feet parallel at the shoulder's width. Change left fist into standing palm and push forward to be parallel

with right standing palm. Then draw back two palms close to chest, fingers pointing against each other, palms facing downward, eyes looking forward. Imagine the Qi is arriving inside the chest. Keep theis posture for 1 -3 minutes.

Figure 52

52. Upper body remains motionless, slowly press down the two palms to reach the places beside buttock. Imagine Qi arrives at the two legs. Keep the posture 1-3 minutes.

Figure 53

53. Slowly lift left foot, turn inward the left foot as shown in figure 53. Two palms change into fists and place them beside waist side. Imagine the Qi arrives at Lower Dantian. Keep this posture half a minute.

Figure 54

54. Slowly kick out the left foot forward, toes point upward. Imagine the Qi arrives at the left foot.

Figure 55

55. When the warm feeling comes upon the left foot, draw it backward, resume the posture shown in figure 53. Imagine Qi arrives at Lower Dantian.

Movements 56-66

Figure 56

56. Lay down the left foot, two feet a shoulder's width, keep the posture (as shown in figure 56) for 1 - 3 minutes, meditating into Lower Dantian.

Figure 57

57. When the warm feeling comes upon the Lower Dantian and MingMeng area (kidney) lift the right foot, turn the right foot inward, two fists at two waist sides (as shown in figure 57). Meditate and have attention paying inside Lower Dantian. Half a minute to 1 minute.

Figure 58

58. Slowly kick out the right foot forward, toes point upward. Imagine the Qi arrives at the right foot.

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59. Draw right foot backward, resume the posture shown in figure 57. Imagine Qi arrives at Lower Dantian.

Figure 60

60. When the warm feeling comes upon the Lower Dantian and Mingmeng area (kidney) lay down the right foot, two feet a shoulder's width. Then lift left foot, shift body weight to right leg, turn the upper body a little left (as shown in figure 60). Imagine the Qi arrives at the left foot. Maintain the posture half a minute.

Figure 61

61. When the warm feeling come upon left foot, slowly kick out the left foot to the left side. In the same time, change two fists into palms and depart two palms to open up to two sides of body (as shown in figure 61). Imagine the Qi is arriving at left foot.

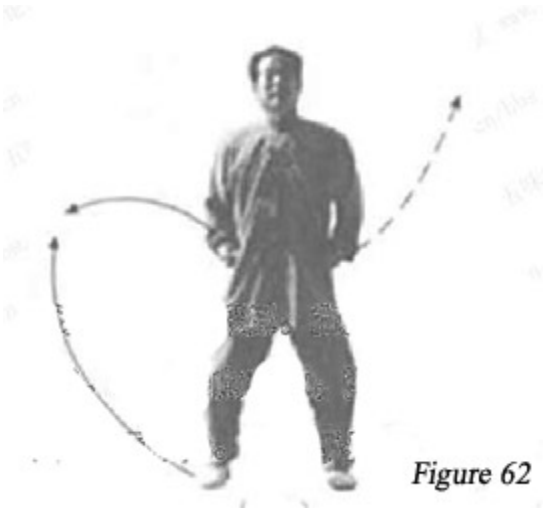

Figure 62

62. Succeeding the above movement, draw back the left foot aground to a shoulder's width away from right foot. Turn the body to face the direct front. In the same time draw back two palms along an arc line to waist side (as the routes indicate in figure 61). Imagine the Qi arrives at Lower Dantian. Keep this posture 1-3 minutes and meditate with attention focusing upon Lower Dantian.

Figure 63

63. When the arm feeling comes upon the Lower Dantian or MingMeng area (kidney) lift right knee, move the body weight upon left leg, turn the upper body a little right, imagine the Qi arrives at right foot. Then slowly kick out the right leg, tow fist change into palms and spread open to two sides to form the posture as shown in figure 63. Two palms form two

standing palms, imagine Qi arrives at right foot (or precisely, the right foot heel).

Figure 64

64. Look closely at the routes line drawn in figure 63, and lay down the right foot aground, one shoulder width away from left foot. Draw two palms close up levelly till they are in front of chest, palms facing downward, fingers pointing against each other. Imagine the Qi arrives at the upper body. Maintain the posture 1-3 minutes with mind focusing inside the chest.

Figure 65

65. Slowly press downward two palms along the route illustrated in figure 64 till they reach the places at the waist side. In the same time, imagine the Qi arrives at the Lower Dantian. Mind focus in Lower Dantian for 1 – 2 minutes.

Figure 66

66. When the warm feeling comes upon the Lower Dantian and MingMeng area lay down two palms completely to full length as shown in figure 66. Imagine the Qi go upward along Du channel (coccyx tail bone to top of head and goes down to nose) three times, then go downward along Ren channel (from nose to Lower Dantian) three times. Then the Qi finally settles down at Lower Dantian. Meditate and mind focuses with Lower Dantian for 2-6 minutes. Then finish the practice.